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THE LIGHT OF GOD IN THE THEOLOGY OF ST BONAVENTURE

'Nox Illuminatio mea'

THE classical presentation of God's nature and attributes aims at giving a philosophically pure idea of the Creator. In a praiseworthy effort at right thinking, human reason is made the means by which the knowledge of God is criticized and communicated; and, when the data of Revelation are added to natural theology, the same philosophical principles are called upon to sift the reception of the Word of God. This necessary self-criticism of thought is, however, but one aspect of the possible attitudes of the mind which has been confronted with the mystery of God; whatever the personal holiness of the thinker himself, it may even be suggested that it is not the most religious one. Without feeling any contempt for the analogical method, and even in full agreement with it, it is possible to counterbalance it by an effort to mould one's own mind according to the form of Revelation itself; not only by the acceptance of its contents but by making the Providential shape and wording of Revelation the very pattern of our thought.

No doubt, that requires more than the legitimate desire of understanding Revelation to the best of our means; a real renunciation of the human way of thinking will be necessary—not that the human ways are bad or useless—but because our mind too has to go through a night before perceiving the Light which is God. The stars cannot be seen in the daylight because our own sun blinds us to them; in a somewhat similar way, the philosophical method of thinking—however valuable in its own domain—has to be partly discarded, that God as He is may shine in the foreground of our soul. Such

a process is required by our present state, in which all endeavours towards God have to climb their way of the Cross, and it is only through the exaltation of the Son of Man, in the darkness of Calvary, that the Resurrection can be reached.

It is mainly in the Eastern Churches that theology has adopted the second and more excruciating way of approach to the mystery of God. Thus it is that Oriental theology—although from a rational point of view it eludes clarity more than her Western sister—has been developed in a spiritual atmosphere in which the religious soul easily finds rest and food. Coupled with the slow majesty of the Byzantine liturgy, the theology of the Eastern Churches is one of the most powerful factors in the maintenance of that deep acknowledgement of the mystery of the Tri-une God which is the recurrent note of Oriental prayer.

The 'apophatic' attitude in theology, however, is often to be found joined to a more Scholastic method. George Scholarios was in his own way a Thomist; and there are Scholastics whose doctrine is singularly akin to the Oriental thought. The aim of the present paper is precisely to stress a usually overlooked aspect of the Scholastic doctrine, which would bring us near to some elements of Eastern theology.

The 'Light of God' has an outstanding importance in the mystical and theological doctrine of some Oriental schools. But is that so peculiar to the East? In the West, St Bonaventure's thought can hardly be grasped without a study of his theology on the Light of God, which had a by no means secondary part in his speculative and spiritual teaching. In fact, the 'Prince of Mystical Theology', as he was called by Leo XIII, is easily the highest representative of the Scholastic thinkers who come most near to the spirit of Oriental theology.

His own theology, however, is little known, and only few aspects of his spiritual doctrine are commonly mentioned in books of spirituality. The present study will try and sketch an outline of his thought from the point of view of the Light of God, insisting on what is usually disregarded and dealing more briefly with the points that are normally known. As a rule, we will quote St Bonaventure's text rather than paraphrase it.

Obviously, such a study cannot put forward all the elements which would be worth a detailed examination in a more exhaustive paper. Such as it is, its only aim is to present an all too often forgotten aspect of Western theology from one of its greatest masters.

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The nature of the created light is studied by St Bonaventure in his *Commentary on the Sentences*, Bk 2, dist. 13, art. 2 and 3. After establishing a distinction between a material and a spiritual light—corresponding to the light of the eye and that of the mind—he mentions that the spiritual light exists analogically in God. 'Lux spiritualis est communis Creatori et creaturae secundum analogiam.' (2S, D. 13, a. 2, q. 1, ad 4) On the exact value of the analogy, however, he does not dwell, taking for granted St John's assertion that God is Light; so much so that the word 'light' finds in Him its most proper meaning; 'Propriissime Deus Lux est'. (2S, D. 13, a. 1, q. 1, arg. 3)

A title which the Seraphic Doctor likes to give to God the Father is 'Father of light'. The famous opening of the *Itinerarium mentis in Deum* expresses a typically Bonaventurian attitude. 'In principio Primum Principium, a quo cunctae illuminationes descendunt tanquam a Patre luminum a quo est omne datum optimum et omne donum perfectum, Patrem scilicet, invoco . . .' (*Itin.*, prol., n. 1) God is Light; and in God the First Person is the ultimate source of Light and of the successive illuminations which are bestowed on man, beginning with the creation of light (cf. 2S, D. 13) and reaching perfection in the six 'illuminations of the Church', explained in the *Collationes in Hexaëmeron*. Thus, all the contingent world is the expression in terms of created light of an Uncreated Light which expands itself from the Father into the two other Persons of the Blessed Trinity. As the six illuminations of the Church answer to the six days of creation, or, identically, as the six lights of the major world—which is the soul—are a replica of the six daylights of the minor—material—world (*Coll. in Hex.*, III, 24), so, in God, the Father is the principle of an eternal Image of Himself.

'Illa Lux eterna generat ex se Similitudinem seu Splendorem coequalem, consubstantialem et coeternalem.' (*Itin.*, ch. 2, n. 7) 'Ab illa aeterna Luce, simul immensa et simplicissima, fulgentissima et summe arcana, coaeternus, coequalis et consubstantialis Splendor oritur, qui est virtus et sapientia Generantis.' (*Lignum Vitae*, n. 1) In the Bonaventurian nomenclature, a 'splendor' is the luminous halo surrounding a source of light. Thus, the Son is an eternal Radiance accompanying the Father; 'Ille est Imago invisibilis Dei et Splendor gloriae et Figura substantiae ejus'. (id., quoting Col., I, 13 and Hebr., I, 3) This analogy between the material light and the eternal Word is completed by a comparison with the

spiritual light of knowledge. While the former brings into the foreground the eternal union between the Father and the Son, this one will stress the unique value of the first procession.

The archetypes of all things are to be found in the Son; He is the Father's knowledge. 'Unigenitus Dei ut Verbum Increatum est sapientiae Liber et Lux in mente Summi Artificis, viventibus plena rationibus et aeternis.' (*Lign. Vit.*, n. 46) This text contains a clear allusion to St John's Gospel, 'Quod factum est in ipso vita erat' (J., I, 4); which illustrates St Bonaventure's doctrine on the 'eternal reasons'. The Ideas which have presided upon the creation of all things are in the Uncreated Word. His Light is full of minor radiations. 'Sic multiformis sapientia Dei ex Ipso et in Ipso per totum regnum refulgeat tanquam a speculo decoris omnium specierum et luminum contentivo et tanquam in libro, in quo secundum profunda Dei mysteria omnia conscribuntur.' (*Lign. Vit.*, n. 46; cf. 1S, D. 36, a. 2, q. 1)

The themes of the Image, the Light and the Book are closely related. All three are used of the Word, and often overtake each other in the same text. The Word is the Book in which we read because He is the Light reflecting the Father in an eternal Image. Between the Image, which expresses the Son's relation both to His Father and to the Holy Ghost (1S, D. 31, p. 2, a. 1, q. 2), and the Book, which implies a created reader ('Vere qui hunc invenit Librum inveniet vitam et hauriet salutem a Domino', *Lign. Vit.*, n. 46), the Light can be understood both of the Trinitarian life, where the Word is the eternal Halo of the Father, and of creation, in which He is the Exemplar of all light. This will have an important consequence for the status of Christ's humanity.

The eternal Light, whose fecundity produced its own Radiance, has not exhausted its radiation. In the *Commentary on the Sentences*, St Bonaventure explains that the Word is begotten by way of nature, while the Holy Ghost is produced by way of liberality (1S, D. 13, q. 3). Speaking elsewhere of the procession of the Holy Ghost from the point of view of the Light of God, he puts forward a remarkable analogy. 'Attende quoniam Deus est Lux inaccessibilis; quae non tantum essentiae Unitatem sed etiam includit perfectissimam Trinitatem. Lux quidem tanquam parens generat Splendorem; Splendor autem et Lux produciunt Calorem, ita quod Calor procedit ab utroque, licet non per modum Prolis. Si enim Deus est Lux inaccessibilis, ubi Splendor et Calor est substantia et hypostasis, vere in Deo est Pater et Filius et Spiritus

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Sanctus, quae sunt propria divinarum Personarum.' (*De Triplici Via*, ch. 3, n. 11) The Light of God gives birth to His Radiance; and both of them produce an eternal Warmth which is the Holy Spirit.

To St Bonaventure's mind, it is both from the Word and the Holy Spirit that Jesus draws His unique place in creation. The Bonaventurian Christology is really a theology of the penetration of the Holy Ghost in creation. This aspect has not often been emphasized, and perhaps that is why St Bonaventure's contribution to Catholic Christology is usually reduced to an insistence on the humanity of Jesus. It is in fact much more than that. 'Descendit gratia Dei ad nos per Verbum incarnatum, per Verbum crucifixum et per Verbum inspiratum.' (*De Donis Spiritus Sancti*, I, n. 8) The 'inspired' Word is the Word such as we possess Him through the Holy Ghost; so that the gifts of the Holy Ghost have a great importance in the eyes of St Bonaventure, who expounded his doctrine in them in his famous *Collationes de Donis Spiritus Sancti* and *Collationes in Hexaëmeron*. The mission of the 'inspired Word' coincides with that of the Holy Spirit.

In a theology of the Light of God, such a 'pneumatical' understanding of the mission of Christ has noteworthy consequences. For, if the Word is Radiance in His eternal life, the human nature that He assumes in the Incarnation will be a 'ray' of light; nay, it will be the origin and synthesis of all the supernatural light of which the created spiritual world can have a participation. 'Jesus, fontalis radius', runs the poetry of the *Lignum Vitae*. The Light of the Word is seen in the light of Jesus. Commenting on the verse of St James, I, 17, St Bonaventure explains, 'Data omnia optima et dona perfecta a Patre luminum in affluentia descendunt et copia per illum qui est superessentialis Radius, Christus Jesus, qui, cum sit unus, omnia potest, et in se permanens omnia innovat'. (*Lign. Vit.*, n. 47)

To the Light of the Word in Jesus the Warmth of the Holy Ghost is joined. For not only did the Third Person come into Mary at the moment of the Incarnation as a Fire ('Supervenit in eam Spiritus Sanctus, sicut Ignis divinus mentem ejus inflammans' (*Lign. Vit.*, n. 3), but, moreover, he made His abode in Jesus' humanity at His baptism. This is expressed in the admirable conclusion of the *Lignum Vitae*. 'Oramus igitur clementissimum Patrem per Te, Unigenitum ejus pro nobis hominem factum, crucifixum et glorificatum, ut de thesauris suis emittat in nos Spiritum gratiae septiformis,

qui super te in omni plenitudine requievit.' (*Lign. Vit.*, n. 49) Jesus is both the light of the Word and the warmth of the Holy Spirit; as such, His mission did not end with the Incarnation. Nor has His Personality only two aspects, the Uncreated one and its presence in a human form. Nor is He only Splendour of Light in the Father and 'fountain of light' in His humanity. He still has to be light within us, the 'Verbum inspiratum', inspired into us by the Holy Ghost.

Following a logic which is interior to St Bonaventure's theology, we now come to a presentation of the mystical life as the perception of that light which is in us, a ray from the Light of Jesus. 'Vidimus Claritatem Ejus fulgentem in devota mente, vidimus Splendorem Ejus radiantem in intimis animae.' (*De Quinque Festivitatibus Pueri Jesu*, f. 4, n. 1) The perception of the Light of Jesus in the soul is the whole point of contemplation, although—as we shall see—the domain of the 'inspired Word' does not exactly correspond with that of contemplation, which is only part of it. That perception coincides with the fourth illumination of the Church, treated of in the last *Collationes in Hexaëmeron*, and corresponds to the fourth day of creation, in which the sun, the moon, and the stars were made. In St Bonaventure's own words, 'Anima illa sola per contemplationem suspensa est, quae habet solem et lunam et stellas in firmamento suo . . . Quae non habet gratiam contemplationis est sicut firmamentum sine luminaribus; sed quae habet est firmamentum ornatum luminibus.' (*Coll. in Hex.*, XX, n. 2)

There are several important texts on the nature of the mystical light. Generally speaking, they identify the light of contemplation with God and Jesus, or with the most perfect developments of the organism of grace. So that St Bonaventure conceives contemplation both as a participation in the Uncreated Light and the experience of a created supernatural light.

The Seraphic Doctor sums up his doctrine in the last chapter of the *Itinerarium mentis in Deum*. The highest point of the mystical life is a contemplation of God 'in the Light itself'; it begins in the sixth degree of the *Itinerarium* and goes on in the ecstasy; at this stage—the ecstasy being the supreme peak of contemplation in St Bonaventure's vocabulary—the Light is identical with God and Jesus Christ. 'Postquam mens nostra contuita est Deum . . . supra se per divinae Lucis similitudinem super nos relucens et in ipsa Luce, secundum quod possibile est secundum statum viae et exercitium mentis nostrae; cum tandem in sexto gradu

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ad hoc pervenerit, ut speculetur in Primo Principio et Summo et Mediatore Dei et hominum, Jesu Christo . . .' (*Itin.*, ch. 7, n. 1) Not only is God the Light in which contemplation finds its rest, He is the object of it as well. This is insisted upon in the *Collationes in Hexaëmeron*. 'In anima contemplativa describitur Radius supersubstantialis, qui et universum orbem et universum spiritum continet.' (*Coll. in Hex.*, XX, n. 8) The Supersubstantial Ray is the Holy Trinity, the qualities of light having relation to the Three Persons; 'Sol aeternus, Pater et Filius et Spiritus Sanctus, est vigen, fulgens, calens. Pater, Lux vigentissima; Filius, Splendor pulcherrimus et fulgentissimus; Spiritus Sanctus, Calor ardentissimus . . . Unde Trinitas est Sol universorum principativus, gubernativus, consumativus vel beatificativus.' (*Coll. in Hex.*, XXI, n. 2-3)

In a commentary on the Transfiguration of our Lord, St Bonaventure expounded a similar doctrine. The idea of the mystical light is joined here to that of the 'cloud'; for the light of the Transfiguration was actually a luminous cloud, and it is the same in contemplation, where the cloud is the humanity of Jesus. 'Per nubem intelligi potest caro Christi, primo, quia contemperat Lumen Divinitatis oculis nostris ut possimus intueri,—secundo vero, quia est divinae Lucis vehiculum super terram tenebrosam . . . Et hoc erudiuntur contemplativi, ut non tantum erigant oculos ad Lucem Deitatis radiantem, sed etiam ad nubem humanitatis adumbrantem.' (*In Lucam*, ch. 9, n. 64) Even when he does not use the theme of the cloud, St Bonaventure mentions the blinding effect of the light of contemplation. 'Sed quid est quod iste Radius excoecat, cum potius debeat illuminare? Sed ista excoecatio est summa illuminatio, quia est in sublimitate mentis ultra humani intellectus investigationem . . . Est ergo ibi caligo inaccessibilis, quae tamen illuminat mentes.' (*Coll. in Hex.*, XX, n. 11) We are obviously on a plane where the expressions 'Light, Splendour, Ray—Cloud' are to be understood spiritually, as translations into the human language of something absolutely transcendent. The cosmological origin of the words is clear, but we are led to consider them as remote approximations of the ineffable. In this domain of mysticism, the language from the senses is often less misleading than that of analogy; it is surely more pregnant with experience and thus more likely to attune us to the real nature of the reality of which they are meant to convey an idea.

In St Bonaventure's doctrine, all contemplation is not a perception of the Uncreated Light. For, immediately below the ecstasy, which is that ineffable perception, there are mystical experiences in which the object and means of contemplation is the created light of grace. The theology of St Bonaventure on the development of grace considers it as the source of three kinds of qualities or 'habitus', the virtues, the gifts and the beatitudes. Properly speaking, there is contemplation when these 'habitus' have been so developed that the soul has become conscious of their spiritual fecundity. They are now like 'fruits', which are enjoyed through 'spiritual sensations' (cf. *Breviloquium*, P.V., ch. 6). This perfect development of grace is the created light perceived in the first degrees of contemplation, before ecstasy—the last degree—has been reached.

Among the 'spiritual sensations', sight has a special importance, precisely because it is the perception of the light. 'Ibi oculus videbit decorem speciosissimum.' (*Soliloquium*, ch. 4, n. 20) 'Videtur Christi sponsi summa pulchritudo sub ratione splendoris.' (*Brev.*, P.V., ch. 6, n. 5) Since this 'splendour' is the soul adorned with the 'fruits' of grace, these are often called the lights of the soul.

The *De Plantatione Paradisi* develops the theme of the soul being paradise. The soul, 'caelestium luminum adornata fulgoribus' (*De. Pl. Par.*, n. 4), wears a diadem of twelve stars. They are twelve spiritual lights (id., n. 11); and the soul, going from one to another, is never tired of contemplating the Splendour of the sun in their own light, until it can reach the 'face of God's glory'. 'Recta huiusmodi mens corona stellarum duodecim adornata signatur, quia, licet sit ei summe delectabile atque desiderabile, intellectualibus oculis Solem illum incessanter conspiceret; quandiu tamen carni corruptibili jungitur, rationi scilicet alternantium affectionum atque phantasmatum, temporalibus transmutationibus omnino carere non potest. Ideo, sicut sol iste visibilis non semper est in eodem signo stellarum, sed in circulo anni duodecim signa stellifera circulariter peragrat; sic necesse est huiusmodi animae contemplanti, ne a splendoribus Lucis aeternae procul abscedat, universitatis luminum creatorum circumlustrari fulgoribus.' (id., n. 5)

This text unites two perspectives. The twelve stars of contemplation correspond to the twelve fruits, and are no other than the highest points of development of the supernatural 'habitus'; yet there is some kind of contact

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between them and the natural achievements, as a result of which they can be obscured by the presence of worldly wisdom. 'Cavendum summopere animae sic fulgenti, ne in hujusmodi circulationibus luminum mundanae sapientiae obscurans opacitas, per curiositatem instar lunae in Zodiaco vagando se gyrans in capite vel cauda draconis . . . inter Solis aeterni proefulgidos radios ac mentalis aciei perspicaces interponatur obtutus.' (id., n. 7)

From another point of view, the *Collationes De Donis* and in *Hexaëmeron* present the same idea, namely that through the gifts of the Holy Spirit all natural achievements can be assumed in the mystical light. We are thus invited to descend the scale of light. It starts from the bosom of the Father and will end in the natural illumination of the mind. In between, after the passage from the Uncreated Light to the created mystical light, all the way to perfection corresponds to a growing influence of the supernatural light in the soul. For what will become the supreme mystical light began as 'a less shining but no less important ray. The whole progress of the soul is a journey in the light.'

This preparatory stage has its replica in the illumination of the face of Jesus before the acme of His Transfiguration. 'Secundum spiritualem intelligentiam, in oratione et contemplatione facies hominis illustratur, quia dum facies mentis nostrae ad Deum convertitur, illuminatur, melioratur et perficitur.' (In *Lucam*, ch. 9, n. 55) 'Illumination', 'progress' and 'perfection' represent precisely the three stages of the spiritual life, characterized by the activity of the virtues, giving the light; the gifts, ensuring progress in it; and the beatitudes, perfecting it. Thus, the mystical light has been prepared by a progressive illumination, to which St Bonaventure applies the words of St Paul, 'Nos autem revelata facie gloriam Domini speculantes, transformamur in eandem imaginem a claritate in claritatem tanquam a Domini spiritu'. (2 Cor., 3, 18, quoted In *Lucam*, ch. 9, n. 55)

Going further down the scale of illumination, below the light of faith, which is included in the illumination of the virtues, we come to the natural basis of all mystical light and the place of its abode in the soul. If, as it has already been said, the natural achievements are assumed in the spiritual life and light—through the gifts of the Holy Ghost—this is because there is a fundamental similarity between nature and the supernatural, and more precisely between the

structure of the soul and the régime of grace. Even in its natural activity, the soul lives in a dispensation which is properly an illumination, the illumination of the intellect by the 'eternal reasons', and of the will by the eternal Good.

St Bonaventure's doctrine on these points is sufficiently known for us to be short. The 'eternal reasons', through which God knows all things, have such an influence upon the human mind that they create in it 'impressions' corresponding to them. Although unconscious, these impressions give light to the mind when, through abstraction, it has contacted external objects. That inner light guarantees the certainty of natural knowledge. (cf. *De Scientia Christi*, q. 4, solutio) Similarly, the highest part of the will, called by St Bonaventure the 'synderesis', is infallibly attracted by the supreme Good, having in itself an inner tendency which implies an illumination of the moral order. (cf. 2S, D. 39, a. 2) This illumination is alluded to from an objective point of view in the following text, 'In quantum (Deus) est ordo vivendi, est Lux bona.' (*Coll. in Hex.*, V, n. 1)

The Light of God is thus active in all acts of knowledge and all attraction towards good. All one's life becomes a progressive illumination, the aim of which, here below, is the mystical light. This is particularly stressed in the *Collationes in Hexaëmeron* and the booklet *De Reductione Artium ad Theologiam*. The opening page of the latter is suggestive. 'Omne datum optimum et omne donum perfectum desursum est, descendens a Patre luminum. (Note again this often quoted text) In hoc verbo tangitur origo omnis illuminationis, et simul cum hoc insinuatur multiplicis luminis ab illa fontali Luce liberalis emanatio.' (*De Red.*, n. 1) St Bonaventure goes on distinguishing the lights of craftsmanship, sensible knowledge, philosophy and grace, and explaining how Christ is the intelligible point on which all are focused. Philosophy being divided in rational, physical and moral, we obtain a sixfold division of the way of light, which, like the six days of creation, will end in the seventh day of the Light of glory. 'Et ideo sex illuminationes sunt in via ista et habent vesperam, quia omnis scientia destruetur; et ideo succedit eis septima dies requietionis, quae vesperam non habet, scilicet illuminatio gloriae.' (*De Red.*, n. 6)

The high dignity of the natural light reveals a fundamental incompleteness. Its aim is set beyond its own limit, and cannot be reached unless through the supernatural light of grace, gratuitously given and freely received. The immanence of

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the Light of God ('In omni re, quae sentitur sive cognoscitur, interius lateat ipse Deus.' *De Red.*, n. 26) unfolds its transcendency. It is always an 'illuminatio desursum descendens'. (id.) We are brought back to our beginning and to the eternal source of light.

It would be easy and superficial to dismiss a theology of the Light of God as purely metaphorical. Since, however, it is a common tendency, we would like to point out some elements for an appreciation of St Bonaventure's thought.

On the one hand, the Light of God is obviously not an object of imagination but of thought. As such, it is liable to be purified by way of analogy. Controlling the exemplarist method which we have followed, analogy would be a guarantee of soundness for a presentation of the Christian mystery from the point of view of the Light of God.

On the other hand, granted that that expression and the theology which uses it are partly metaphorical, this is not necessarily an inferiority. After all, theology has to present the Christian mystery in a way which respects its transcendency while offering a point of comparison to help the understanding of it. From this point of comparison, whether it be borrowed from philosophy—as a concept—or imagination—as a symbol—we can only orientate ourselves and take a direction, the aim of which remains no more than obscurely perceived in the darkness of faith. As long as our starting point is traditional and intelligible, we can point towards its transcendent Archetype—not yet seen, though sometimes felt.

Finally, when St Bonaventure speaks of the Light in God, he has in mind the divine nature or the Persons. His outlook is different from the Eastern theology of Light, for which the inner recess of the Trinity hides itself beyond the 'energetic' domain of the Light and thus beyond all—even remote—apprehension. A detailed comparison would, however, be outside the scope of this paper; and we can only end with a reassertion of St Bonaventure's understanding of the Light of God.

The eternal Radiance of the Father is His Son, in Whom He is glorified; and, just as the humanity of Christ, which was imbued with the Holy Ghost at the baptism in the Jordan, offers its own grace to the Father with mankind assumed in it, the eternal Radiance, having received the eternal Warmth of the Third Person, refracts It towards the Father again—the Source of Light, upon which all is destined to converge back.

G. H. TAVARD, A.A., D.D.

AN ORTHODOX LOOKS AT THE REUNION PROBLEM

ABOUT a year ago, there appeared in an Athens newspaper an article under the title *That all may be one* by a bishop of the Greek Orthodox Church, Metropolitan Panteleimon of Chios.¹ In it he wrote: 'A fanaticism which is opposed to the principles of Christianity maintains the two ancient Churches—the Catholic and the Orthodox—separated. This fanaticism has opened a terrible breach. It has made a mountainous barrier of divergencies whose import is slight; and which existed even before the hateful schism occurred, when no one gave them any attention. Fanaticism embitters the heart, arouses hate and precipitates revolt. When fanaticism is extinguished, then our eyes will see things differently, and a bridge will be built over the abyss. Charity will cast its magnetic power into Christian hearts, and unite them one with another, and there will be realized the desire of the Lord *that all may be one*.'

Fortunately the dawn of this great day has begun to show its light. First of all, the very holy Pope Pius (XII), in fraternal words, announced his election as Pope of the Rome of many martyrs and the friend of martyrs to the Œcumenical Patriarch, who responded, also in a fraternal tone. When I read of this event in the newspapers, I wept from the depths of my heart. I found therein the sweetly moving hope that the ice was about to be broken. In his turn, the new Œcumenical Patriarch, His All Holiness Athenagoras, announced his election to the pope with fraternal affection and comprehension.'

Examples of the fanaticism to which the bishop refers are, unhappily, all too common. I heard quite recently of a Greek priest from Athens who went to considerable trouble to fly direct to an appointment in Geneva in order not to have to set foot on the soil of Rome. Fanaticism, though not always taking such an obvious form, is possibly even more common among the Slav Orthodox than among the Greek, but it is important to remember that it is more frequently to be found among the clergy than among the rank and file of devout Orthodox.

During the last thirty years, the Orthodox Churches have taken part in the Œcumenical Movement which led to the setting up of the World Council of Churches. This is a new

¹ Published in the *Embros* on 10th April 1949.

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and still tentative venture for the Orthodox, towards co-operation and conversation with the non-Roman Christians of the West, and the patriarchate of Moscow and those autocephalous Orthodox Churches which look to her for leadership have already boycotted it. It is nevertheless important because it has for the first time confronted the Orthodox Church as a whole with the challenge of a divided Christendom, a challenge which has been largely evaded since the Great Schism, and which as far as it concerns the Church of Rome, still remains locked in the cupboard of historical skeletons and barricaded with prejudice, ignorance and misrepresentation.

The presence of Orthodox in the œcumenical discussions of the World Council of Churches and elsewhere has had, I believe, two important consequences. The Protestants have been faced by an ancient and historic communion which not only proclaims the immutability and absolute character of Dogma and Tradition, but also claims to be the true Church, comprising within her the fullness of Truth. At the same time the Orthodox are having to learn to expound the teaching of the Church in terms not only intelligible to a western thought-system which is often historically remote from their own, but also to defend the content of their faith with a precision and depth of understanding which has not been called for from them since the credal definitions were hammered out. This second consequence will inevitably take time to develop. But the Orthodox, claiming as they do to hold the fullness of Truth, cannot evade indefinitely the responsibility of seeking to proclaim it unequivocally and intelligibly to the whole world. Moreover, the success of this will depend on the degree in which the Orthodox become capable of understanding the problems of the Christian West. It is precisely here that I personally see the greatest hope for Unity between the historic Churches of the East and the patriarchate of Rome. *Magna est veritas et prevalebit*. Only fear must first be cast out, it is *the* indispensable precondition, and fear can only be cast out by perfect love.

It is largely because of the absence at least of an historic cause of fear that the former of these two consequences of Orthodox participation in œcumenical discussions has been potentially fruitful. Many Protestants, for example, are prepared to listen with sympathy, respect, and even some measure of desire to follow, the Orthodox veneration of the Holy Mother of God, the Saints, and even eikons and relics, or the use of the sacraments of Penance and Holy Unction,

while condemning these as superstitious innovations of the devil (in whose existence illogically enough they have largely ceased to believe) when practised by Christians of Roman obedience. But it would be foolish to ignore that often this apparent tolerance towards the Orthodox which is displayed by Protestants is due to an incomplete understanding of the nature of the claims of the Orthodox Church. There is too, and here I feel compelled to speak quite frankly, a certain eagerness discernible in the attitude of some non-Roman Christians, to use the Orthodox Church as a bulwark to prevent a possible closing of the gap between the Roman Communion and the Protestants. The Orthodox on their side have sometimes been so eager to deny, for example, a particular formulation of a Latin definition of belief—in order to preserve the purity of their own tradition, or to assert their independence of Rome—that they have appeared to the Protestants to deny the substance of the belief which it was their very purpose to attempt to safeguard.

Such misunderstandings do not arise, of course, in all cases, and further practice in speaking in a western idiom by the Orthodox will increasingly minimize this danger. Indeed there would seem to be little danger of it happening now but for the anti-Roman prejudice and fanaticism which still exists. It would be a great tragedy indeed if a basis for Christian unity were sought out of a common antipathy for the Church of Rome.

From the Orthodox angle, and in terms of human experience, the hope of a united Christendom within a historical compass of time, is, it must be admitted, a very distant one. But the faintness of this hope is due largely, I believe, to a weakness in the desire for unity and a lack of fervour in seeking it. There are, of course, individual Orthodox who are earnestly and eagerly praying and working for reunion. But in the nine hundred years during which the West has been separated from the Eastern Churches, the sense of scandal of division has been replaced by apathy, indifference or complacency.

It must be remembered, however, that the Orthodox Church is already a 'united Church' if one may express it so. The Communion of Patriarchates and autocephalous Churches, which one refers to for convenience as 'the Orthodox Church' is of the pattern of the *koinonia* of the Apostles, a fellowship of Churches knit together in the common faith and love of the Lord Jesus Christ. Thus 'reunion' for the Orthodox has always had something of a corporate nature as a concept.

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Individual conversions to Orthodoxy may happen, but they are, generally speaking, irrelevant to the problem. Perhaps it is because of this that the Orthodox have never actively sought individual converts and have an innate (if to some extent unreasonable) aversion to proselytizing. Reunion with the Orthodox Church of a historic Patriarchate such as that of Rome, would mean a corporate return into this fellowship of the Apostles. But such a *koinonia* is an order of existence which is animated by a supernatural life, it presupposes a willingness on the part of all in this fellowship to be directed in all things by a common will. At the human level there are and always have been tensions and difficulties aggravated by historical circumstances, but the bond of Truth and love which keeps this unity of will, must not be broken.

This is a very different pattern of unity from those sought by the Protestant west. The most extreme form here would seem to derive from the concept of the Church as that of a grouping of individuals: 'the priesthood of all believers'. Less extreme, but equally un-Orthodox, is the pattern sought by some non-Roman episcopal churches. Here the 'local' church of a province seeks to enter into contract with another body of Christians, agreed formularies of doctrine are drawn up, representing the minimum basis of doctrine which the contracting parties hold essential and provisions made for perpetuating the ministry of the new body which are acceptable to both parties. The Church of South India has become the classic type of this venture, but there are at present a number of similar schemes for reunion in various stages of development.

The type of reunion scheme which would superficially appear to come closest to the Orthodox pattern is to be found in the relations between the Church of England and the Old Catholic Church. In this case each side recognizes the status of the other as being valid, agreeing that both already hold in common that which is essential. There is, however, a rider to this, for both sides also agree to differ on points of doctrinal opinion, sacramental devotion and liturgical practice which are not already held in common, and this loophole opens the way to widely differing interpretations. The agreement between the Church of England and the Old Catholics, while permitting sacramental intercommunion between the two, does not, for example, necessarily bring the Old Catholics into communion with other members of the Anglican family, such as the Church of Ireland. At a conference of Anglican bishops from all over the world held some years after the

agreement between the Church of England and the Old Catholics, Old Catholic bishops were not present at the deliberations.

This type of agreement between two Christian bodies is very far from what the Orthodox understand by intercommunion. I mention it because so often the Orthodox view of reunion is misunderstood. A Church entering into communion with the Orthodox would be required to accept and teach the whole Dogma and Tradition of the Orthodox Church and also would be bound by the same close ties of interdependence as those already existing within the Orthodox Communion. No individual Orthodox Patriarchate or autocephalous Church could enter into communion with another Christian body which remained out of communion with the rest of the Orthodox Church. Nor could such a body be in communion with the Orthodox Church and at the same time be in communion with other bodies not already within the Orthodox Communion.

The pattern of unity which we associate with the Church of Rome is that of St Peter, Prince of the Apostles and spokesman of the Apostolic band. I do not myself believe that this concept of unity is so remote from the Orthodox one as some of my Orthodox brethren appear to hope. I say 'hope' advisedly, for the fear of which I spoke earlier has encouraged many to underline the undoubted differences which do exist between Orthodox and Catholics, in an effort to keep at bay what seems to them the peril of absorption into the Roman Communion. Yet the *koinonia* of the Apostles, which I have used to characterize the Orthodox pattern of unity, is certainly present in the Roman Communion. The absence of the Eastern Churches since the Great Schism, and the claim to supremacy by the successors of St Peter, may obscure this to the eyes of the world and to Protestants who have lost both the sense of Apostolic tradition and the desire for it. But it is only on this foundation that the papal claims can be maintained.

The Roman pattern of unity is also, however, the pattern of the one fold and one shepherd. It was to St Peter that our Lord committed, the care of His sheep. The sacred charge 'Feed my lambs, feed my sheep' was given to Simon Peter, son of Jonas, repeated indeed three times, after St Peter had been called to affirm his love of the Lord. I believe that those of us who are outside the Roman Communion will not begin to have a true picture of the problem of unity as it confronts the Church of Rome, until we have meditated

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deeply on this fact and its implications. For the Roman Church has always sought her lost sheep, those sheep which the Lord committed to St Peter and which have strayed from the one fold through ignorance, stupidity or wilfulness. Thus it is absurd, and indeed unjust, to blame the Catholic Church for seeking to make converts or to proselytize other Christians. If the Orthodox Church and other bodies of Christians have not done this to the same extent, it is as I believe and as I have tried to show, because of the different concepts of unity which they hold.

More than any other body of Christians, the Catholics have sought to maintain and to bring to fullness this unity of the one fold. Yet even for Catholics, there are, so to speak, two ways of looking at a lost sheep. A lost sheep may be simply an individual who has been led astray or wandered off on his own to a barren place, an individual to be personally converted and brought back. Or the lost sheep may be a flock which has become detached, who have nevertheless found some pasture, and the sheep here keep together and have to be brought back together as a flock or not at all. The single sheep is undoubtedly easier to manage and it would seem to me that the efforts of Rome have in the past been almost entirely directed by this technique. The wandering flock, or more accurately, the recognition that a collection of sheep is in fact a flock with some sort of corporate sheep life, introduces a new angle in the work for unity. It is in this distinction between 'the lost sheep' and 'the wandering flock' that I myself believe we are at the moment standing at the threshold of new opportunities in the work for Christian reunion.

In the last few months we have witnessed two events of importance to those concerned with Reunion, and in particular in the relations between the Church of Rome and other Christians. The first of these is of interest more especially to Christians in this country. I refer to the correspondence in *The Times* in November 1949 on *Catholicism To-day*. Perhaps the most important aspect of this was that it brought to light as a matter of general interest and concern, the hopes and goodwill of many Christians who had already been thinking and working over these problems individually or in small groups. The second was the instruction on matters relating to the œcumenical movement, issued by the Supreme Sacred Congregation of the Holy Office and published in March 1950.

It is not my purpose to comment on this decree. The bulk of the instruction concerns the conditions under which conversations between Catholics and non-Catholics may take place. I should, however, like to remind you of the concluding paragraphs of the decree:

"This excellent work of "reunion" of all Christians in the one true Faith and in the Church should daily assume a more significant place within the Church's universal pastoral care, and every Catholic should pray ever more earnestly to God for this object.

It will prove a great help if the faithful are suitably instructed, for example, by pastoral letters, about these questions and the steps being taken, together with the Church's instructions on this matter and the reasons underlying them.

All, especially priests and religious, should be encouraged to take an ardent interest and do everything in their power, by prayer and sacrifice, to work for the success of this cause.

Finally, all should be reminded that nothing will contribute more towards preparing the way for our separated brethren to embrace the Faith and enter the Church than the living by Catholics of edifying lives in accord with their Faith.¹

However circumscribed or restricting this permission to members of the Church of Rome to enter into œcumenical conversations may appear to Christians who are accustomed to claim an individual licence for the interpretation of doctrine, there can, it seems to me, be no doubt that the decree puts the problem of Christian unity in the immediate foreground of Catholic concerns. If the desires expressed in the closing paragraphs of the instruction which I have just quoted are put into effect, this concern for unity will be backed by the largest volume of prayer which has ever been brought to bear on this problem.

I have just returned myself from a visit to Rome where tens of thousands of pilgrims are flocking for this twenty-fifth Jubilee Year which has been proclaimed by Pope Pius XII and which even to the humblest pilgrim is already characterized as "The Year of the Great Return". This prayer and hope, and indeed expectation of the day when all Christians will be gathered into the one fold is immensely impressive and very moving. One feels it most keenly in that great centre of Catholic unity, the Church of St Peter, but it permeates like a sweet scent the whole city of Rome. One is aware of a great opening of the spirit and a new awakening of the love for all Christian brethren.

¹ *The Catholic Herald*, 3rd March 1950.

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We must earnestly pray that this same spirit of devotion and love will be echoed by all Christians, for alas this most precious gift of unity has always been target number one for the assaults of the prince of darkness. The Vatican statement to which I have referred has on the whole been well received in England and read with intelligent understanding. But an observer of the œcumenical scene cannot escape the impression that for some at any rate the statement introduces an unwelcome complication. For many years Protestants have chided the Church of Rome for not taking official cognizance of the œcumenical movement; there was nevertheless, a certain safety in this immunity from Roman interest. Now the old fear of Rome has suddenly burst forth again. In the current number of an Anglican theological journal the editorial comments on this instruction from the Holy Office in a carefully picked selection of its contents and concludes as follows: 'It is perhaps as well that the Protestants should receive this renewed notification about the character of the system to which they are being invited to submit. A police church has not much to learn from the Police State.'¹ A more grotesque travesty of the purport and significance of the Vatican statement could scarcely have been thought up by Satan himself. But we must be prepared for diabolical interference, the prize of unity is too great to escape the assaults of the devil.

This same fear of Rome is reflected in a more temperate way in a statement by the General Secretary of the World Council of Churches published last March. After giving a cautious welcome to the instruction he concludes: 'Christians outside the Roman Communion should continue to pray that the Roman Catholic Church may be led to a wider and deeper conception of Christian Unity'.² It is difficult to believe that he is not aware that each constituent group in the World Council of Churches has its own, and in many cases, a quite distinctive concept of unity. The inference that there is a common 'World Council of Churches' concept of unity on the one hand, and a Roman Catholic concept on the other, is to say the least, misleading. I have tried to outline some of the more clearly defined concepts earlier in this paper and have already expressed my own belief that the Orthodox concept is far nearer to the Roman than to the Protestant.

¹ *Theology*, S.P.C.K. May 1950, p. 162.

² *œcumenical Press Service*, Geneva, 3rd March 1950, p. 64.

It is greatly to be hoped that the time will come when the Church of Rome will send her theologians to take part in discussions of the World Council and in other œcumenical gatherings. In the first place there are so many misconceptions about the teaching and practice of the Church of Rome (both among Protestants and Orthodox) that her historic witness at present goes by default. Secondly the time is long overdue for an Orthodox-Catholic confrontation, and though this may take place independently, experience has I think shown that the presence of a 'third party' at discussions between two rather similar parties puts into proper perspective those things which they hold in common, whereas a meeting between the two alone is naturally mainly concerned with differences. I do not wish to ignore, or to appear to underestimate differences, but estrangement between Orthodox and Catholics has now existed for such a long time that in a meeting of the two traditions it would be necessary to re-establish in mutual confidence the ground common to both.

Moreover, the Orthodox and Catholics, being as they are the original parties to the great schism between East and West, have a prior obligation to each other and to the rest of Christendom, to meet together. I have found, for example, that the whole concept of infallibility (whether Orthodox or Roman in its form) is completely vitiated as far as Protestants are concerned, by the apparent or real conflict between Orthodox and Catholic claims in this respect. The mutual recognition of the validity of orders and sacraments, as far as it goes, makes the parallel claims of the two traditions only more bewildering and effectively prevents the majority of Protestants from serious consideration of them.

It would also, I am convinced, be of ultimate benefit to the cause of unity if the Protestants could be brought to see that their position is every bit as intransigent as that of the Catholic or Orthodox. It is sincerely but fondly supposed by many present day Protestants that a minimal requirement in matters of dogmatic belief as a basis for unity represents a greater breadth of mind and freedom of spirit than a system where a full and total dogmatic unity of belief is required. Thus the 'wider and deeper conception of Christian unity' to which members of the World Council of Churches have been asked to pray that the Roman Catholic Church may be led, is in fact, from the Orthodox or Catholic viewpoint, a narrower and shallower conception.

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On the human level the prospects for reunion would seem to be hedged around with insuperable barriers ; some of them real and sincerely-held differences of dogmatic belief, but more still the result of misunderstanding, apathy, fear, prejudice and even hatred. Nevertheless there is a new and very real cause for hope. There is at last a deep and widespread desire for unity, even a will to unity, on a scale hitherto unknown. There is an ever-growing volume of prayer for unity, a praying of our Lord's prayer 'that all may be one' with a new and growing love and with an ever-deepening fervour. One of the many patterns which our human frailty requires to embody this prayer for Unity may be the true one, or all may be inadequate. But the prayer and will for unity is the work of the Holy Spirit. The Church, as we so often remind ourselves, is the Body of Christ. Let those who think of unity as the free society of all believers remember that to be part of a body means in human terminology a losing of independence and a binding together for pain and for glory. We cannot suppose that the attainment of the visible Unity of the Church in our human experience will be anything less, or require any less sacrifice of our own will than that required of each of us in our personal union with Christ.

I have no desire to speculate about the outcome of these signs of the times which we have been considering. The Unity of the Church is the gift of the Holy Spirit. Our part is to unite ourselves in the *will* for Unity. For the quality of Unity after which we strive is of the nature of the Parousia. Let us watch therefore and pray, lest we should be asleep when the master of the house comes.

HELLE GEORGIADIS.

This paper was originally read at an E.C.Q. Study Circle on 6th May.—THE EDITOR.

AN APOSTLE OF CHARITY AND UNITY

IN the January-April issue of the *E.C.Q.* for 1941 Dom Romanus Rios wrote a very informative article about 'Benedictine contacts, ancient and modern, with the Eastern Churches'. The writer proves his thesis right down the course of history, beginning with St Benedict himself and ending his survey with the ways in which Benedictines have corresponded to the appeals of recent popes that they should work specially in this field for reunion with the Christian East. Abbot Romanus says—'the lamentable schism between East and West has nowhere been more deeply deplored than in the Benedictine cloisters, where at every period we find men of outstanding ability earnestly striving for a rapprochement'. One such Benedictine leader, in our own day, was certainly Abbot Constantine Bosschaerts, the subject of this short appreciation which has come to us from Schotenhof and for which we thank Dom Robert van Cauwelaert, the superior of the Louvain house of Studies of 'Vita et Pax'. What impressed us most in our many talks with Abbot Constantine was the all-round view he took of the work for Christian Unity; it indeed meant for him an integral Catholicism. This approach hand in hand with that of the scholar and student either working on his own or in a monastery devoted to this cause is specially needed in these days when the desire for Christian Unity has grown apace.

In England, and in many other countries, as one result of the recent directive from the Holy Office Benedictine monasteries will become the centres of friendly Conferences with the separated Christian bodies, for in these cloisters are preserved in a special way the modes of thought and ways of worship of the Church before the schism.

It was Abbot Constantine's genius to devise a way by which this traditional thought and worship should be the normal life of the ordinary people. It may well be that the monastic colonies as visualized and revived by the abbot will be found to meet a present-day need in the work for Christian Unity.

THE EDITOR.

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ABBOT CONSTANTINE M. BOSSCHAERTS

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An Apostle of Charity and Unity 429

ABBOT CONSTANTINE M. BOSSCHAERTS, O.S.B.

(1889-1950)

The sudden death on 3rd March 1950 of Abbot Bosschaerts, the quiet but determined worker for Catholic Unity, has aroused deep emotion, not only in England and Belgium where he has accomplished so much, but also in other countries among numerous friends and those interested in his work.

Only a few weeks before, many of them had read the message which he wrote at the invitation of 'The Catholic centre of Information and Publication' on the occasion of the Week of Prayer for Unity, at the beginning of this year. It appeared in different newspapers in Belgium and France, at the same time being the theme of a radio broadcast. This short article is very characteristic of Abbot Bosschaerts' aspiration for unity. He saw with an eagle's eye, in the full light of Pax, the holy peace between God and humanity and between peoples. He thirsted for the fulfilment of this unity. Realizing the bottomless depth of Christ's love that is given to all without exception, he was gentle and tactful after the manner of Christ. He knew that only charity, quiet persistent charity, is capable of breaking through the hard age-old crust of misunderstanding and of inflaming luke-warm human hearts in order to lead them to Holy Church. He considered that the chief means of bringing about unity and reunion are charity and forbearance, and a quiet and resolute fostering of what is true and beautiful. But such a charity requires, in the first place, the formation and improvement of oneself and where we touch the foundation of his great work. Are we exaggerating when we say that, on the problem of Reunion, no one has dared to excavate as deep as he? The spirit of Christianity, the whole of society, must according to him, be renewed. These are the conditions by which a lasting unity and co-operation between peoples can be accomplished and the great return be brought about of the numerous Christian groups and churches to the One, Holy, Catholic and Apostolic Church of Christ.

Abbot Bosschaerts was a Benedictine. He made his profession at the early age of nineteen. An attraction for community life, the liturgy, and art, were his special reasons for joining the Benedictine Order. The young monk drew eagerly from the abundant source of riches contained in the Holy Rule. Profound study and meditation on the Benedictine manner of life, which since the first centuries of the existence

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of the Order, had taken the lead in the civilization of Europe, convinced him that only the renewal of the very foundations of society would give the ideals of Christian unity a chance of success. In this way the vocation of a founder grew in him, founder of communities for men and communities for women, that should form in every country centres of a modern religious, scientific and artistic society. These to be supported by a multitude of lay-apostles who, each in their own sphere of activity, should propagate this renewal and put it into practice.

Dom Bosschaerts had held these views for several years, when Pope Pius XI in his letter *Equidem Verba* (1924) called upon Benedictines once more to take up the work for reunion with a view to establishing a foundation solely for this purpose. Dom Bosschaerts' enthusiasm now burst into flame. Here he saw the beginning of the realization of his great ideals. It was already completed in his mind's eye: his foundation consisting of a monastery for monks and their oblates and a convent for nuns and their oblates, both having dependent houses of enthusiastic lay-helpers infused with Christ's ideal 'That all may be one'. This foundation was to be a glorious miniature and symbol of the Catholic Church, which, notwithstanding its indissoluble unity, comprehends a rich diversity of races, languages and liturgies.

Dom Bosschaerts offered himself for the work of reunion, which the pope had commissioned the Benedictines to carry out. He was summoned to Rome, where he was received in a private audience by Pope Pius XI. 'I like that monk' said the pope after the audience to Mgr Roncalli, who had just been appointed apostolic visitor for Bulgaria and to whom Dom Bosschaerts was appointed as co-visitor. He gladly availed himself of this opportunity to make personal contacts with the East. He was offered promotion in the Church but he declined, remaining true to his first ideal. He had to make a foundation, his new foundation for the times to come.

On his return to Belgium he at once set to work. At Schotenhof, near Antwerp, he founded for monks the Priory of Christ the King which was intended as a sister cloister to the Priory at Amay. He obtained at the same time full powers to found a convent for Benedictine nuns. A few nuns of the Benedictine congregation Sanctae Mariae Montis Oliveti, arriving from England, formed with one or two vocations from Holland and Belgium the kernel of this monastery, which was to be the starting point of his entire 'Vita et Pax'

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Foundation. 'The wisdom of the spirit is life and peace.' (Rom. viii, 6.) This text gave him the password and a name for his foundation.

Those early days were times of enthusiasm. Not only admirers but also vocations came to Schotenhof. The papers published articles about the plan for reunion. Dom Bosschaerts organized, worked, drew up plans for building, etc.; but then his enterprise was thwarted. Two monasteries founded for the same aim, one at Schotenhof and one at Amay were regarded by some people as too ambitious a proposition. For this reason the work of the monks in the Priory Christ the King at Schotenhof was for a time discontinued, later to be resumed at Louvain. If the ideal of Dom Bosschaerts had been merely a fancy of his own it would now have been finished for good and all. But the event proved that it was from God. As always, he kept before his eyes Christ who had died for his ideal. Had not Christ said: 'Unless the grain of wheat falling in the ground die, it will bear no fruit?' Dom Bosschaerts decided to see it through, and thanks be to God there was still his foundation of nuns and oblates at Schotenhof; to this he now dedicated all his strength. He laboured to perfect it even in the smallest details, trusting to a later completion of his ideal. The Benedictine nuns, at the suggestion of Dom Bosschaerts, had thrown open their priory to young women who wished to join them as oblates. They were to receive a religious, monastic and social training in order to dedicate themselves after their solemn oblation as lay-apostles to a many-sided apostolate in the world.

With his great gifts for psychology, organization, art, and spiritual leadership, and driven by the love of Christ, Dom Bosschaerts knew how to bring religious and lay-people together in one monastic family in such a way that each group, according to its particular vocation and in its own field of work, should act in harmony with the other group, both striving for the universal ideal of Catholic unity. In such a monastic family every talent is allowed to develop and, owing to the universal ideal of Dom Bosschaerts, every ability and natural disposition can be cultivated provided it be in harmony with the whole. Thus it was that after a few years various works of apostolate came into existence. At the Priory: the studios of religious art—schools—literary publications. Outside in the world: the activities of the oblates, nursing—education—conferences—work for reunion etc.

In order to secure his work Dom Bosschaerts resolved in 1933 to pass from the Benedictine congregation of Subiaco to the Benedictine congregation of Monte Oliveto. The priory at Schotenhof belonged as we have said to the latter Congregation, in which Dom Bosschaerts had met with sincere appreciation and sympathetic co-operation. As early as 1935 the Abbot General of Monte Oliveto requested him to found another 'Vita et Pax' group of monasteries in England. After much searching he found a suitable site in North London, where an entire new housing estate was in the making. It was here that in 1936 the priory of Christus Rex was opened for monks and men oblates, Dom Bosschaerts at the same time being commissioned by Cardinal Hinsley with the spiritual welfare of a parish. A few nuns accompanied by several women oblates arrived in London to form a convent similar to that at Schotenhof. They placed themselves in like manner under the protection of Our Lady Queen of Peace. Though many difficulties had to be overcome in connection with shortage of space and housing, it soon became clear that the 'Vita et Pax' Foundation had taken root in England and promised well for the future. The parish work and the apostolate exercised by the oblates began speedily to bear fruit. A great number of people were instructed and received into the Church by Dom Bosschaerts himself and his monks. The parishioners know that their parish has a special character, that of a Christian community conscious of its vocation and setting an example by its fervent religious, liturgical and social unity. Through the help of the parishioners it was possible to open in 1939 a church of modern design as a section of the great and unique building-plan designed by Dom Bosschaerts himself for church, parish buildings, monastery etc.

It was certainly providential that at the outbreak of war in 1939, immediately after he had celebrated at Schotenhof his silver jubilee of ordination to the priesthood, Dom Bosschaerts was compelled to stay in England where he was able to organize the still young foundation in London. The difficult war years with all their cares both spiritual and material gave to the person and ideas of Dom Bosschaerts greater maturity, as has been proved by the intense activity which, notwithstanding poor health, he showed after 1946. This year at last gave him the opportunity to go to Schotenhof. After a short stay there he journeyed onwards to the general chapter of the congregation at Monte Oliveto, accompanied

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by several young men novices for his 'Vita et Pax' Foundation. At the chapter he was chosen definitor and visitor for the congregation. The nomination of commissary for the northern province of the congregation, which he received as early as 1936 from the late abbot general, was confirmed. At the request of the general chapter Dom Bosschaerts was, on account of his great services to the Church and to the congregation, raised to the dignity of abbot by Pope Pius XII. On the 21st December 1946 he received at Monte Oliveto the solemn abbatial blessing as abbot commissary of the Benedictine congregation Sanctae Mariae Montis Oliveti with St Benedict, Siena as his titular abbey. Needless to say Abbot Bosschaerts chose as his coat of arms: 'Vita et Pax'.

He had scarcely been chosen as definitor and visitor when he brought forward his plans. To a man the whole congregation, with the abbot general in the first place, fell in with his suggestion to consecrate themselves more entirely to the work of reunion. The 'Vita et Pax' ideal for unity drew more and more vocations. The education of monks and men oblates in the Byzantine rite was started in 1947. In 1948 followed the foundation of the international 'Vita et Pax' centre of studies of the work for reunion at Louvain, and in 1949 this centre of monks was charged by the Congregation 'Pro Ecclesia Orientali' with the care of the Russian refugees in Belgium and of all the students of Eastern rites at the university of Louvain.

The 'Vita et Pax' Priory 'Regina Pacis' at Schotenhof, reared from the very beginning in the ideal and aspiration for unity, now also opened a Byzantine chapel where a group of nuns and oblates daily celebrate the Byzantine office.¹

Little did anyone suspect that the great satisfaction experienced by Abbot Bosschaerts at the realization of his original ideal would be so short-lived. While the work of monks and their oblates and of nuns and women oblates was in full growth, their beloved founder of the 'Vita et Pax' movement was called to eternal life and peace. The heart disease from which he suffered reached a final crisis. He who was still so full of plans and spiritual activity consciously offered the sacrifice of his life for his foundation. He uttered no complaint. His only preoccupation was the unity in his foundation,

¹ There is now a Convent of Benedictine nuns using the Byzantine rite opened in October 1949 at Cureglia near Lugano in Switzerland, who are working with the monks of Amay-Chevetogne.—THE EDITOR.

this being the indispensable condition for a fruitful apostolate in favour of Catholic unity and the reunion of our separated brethren.

It can certainly be said of Dom Constantine Bosschaerts that he achieved in himself what he required of others: 'He lived intensely in his own time; zeal for the world for which Christ was crucified consumed him. He was a man of large conceptions, of clear vision, intense Christian charity, deep humility, true simplicity, of generosity and fervent and strong faith. He remained unflinchingly true to his ideal. With enthusiasm and heroism he strove all his life to achieve his aim: to win with charity and yet more charity all people to Christ and His Church.'

We trust that the 'Vita et Pax' foundation, sustained by the prayers of its founder, may spread life and peace and steadily develop his principles and ideals. In this way it will contribute to the work of Christ, who shed his blood on the cross for the ideal of unity; the same ideal for which Abbot Bosschaerts up to the last minute gave all his strength, and which he expressed in the beautiful prayer ending his reunion message: 'God call us together from all nations to praise Thy Holy Name. Bind together in a bond of love all peoples, all classes, all parties and sects. As once Thou madest the innumerable stars in the firmament to circle round one centre, do the same again with Thy mighty creative hand in the firmament of Thy Church and make all circle round the common centre: CHRIST. For this is the ideal towards which everything aspires and drives and there is no other ideal in all creation.'

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NEWS AND COMMENTS

In the last issue in the article concerning the 'Aktines' Movement (Christian Union of Professional Men) in Greece Mr Savramis mentioned the *Damascus Books*.

One of these has been put into English. The principal headings are :—

A.—General Principles.

Part I.—The sense of our times.

Part II.—The demand of our age.

Part III.—The task of our age.

B.—Special Applications.

Part I.—The formation of Christian Personality.

Part II.—Values of Civilization.

Part III.—The Social Question.

Part IV.—What School of thought?

Part V.—The Way to accomplishment.

There are some 170 sections forming a very complete study of the subject.

This book is published at 14, Karytsi Street, Athens. 1 (at £1 1s. a copy).

In the *Dublin Review* (Second Quarter 1950) there is an article by Mr Christopher Dawson, 'Christians in Eastern Europe'. This is a most important essay, it shows historically the importance of the Christian tradition, Catholic and Orthodox, in Eastern Europe, that the Christians of Eastern Europe have always borne the brunt of the attack against Christendom.

Mr Dawson also shows how the people of East Europe had for the last two or three centuries been drilled by the professional soldiers and police officers of the four giant Eastern Empires ; Turkey, Russia, Austria and Prussia and so were prepared for the reign of the totalitarian state, a hybrid from the union of the police state and the Western revolutionary tradition. Set over against this new Leviathan is the Christian Kingdom of faith, the sphere of spiritual freedom. It is a war of spiritual powers.

The article is full of matter, each paragraph could be developed into an essay. To quote one sentence *inter alia* ; speaking of the Uniates in East Europe he says, 'They above all are the men who hold the door open between East and West'.

The following two books will give their readers a deeper appreciation of the above thesis :—*Religion and the rise of*

Western Culture, Christopher Dawson, and *The Limits and Divisions of European History*, Oscar Halecki (both Sheed and Ward).

SOME JOTTINGS FROM CORRESPONDENCES IN LEBANON

1. *Marriage Laws.*

Comments on the application of the legislation concerning marriages in the new Oriental Code published from Rome, 2nd May 1949. Before that date the Catholic Melkites considered marriages contracted before any Orthodox priest as valid even for Catholic parties, since they did not have the impediment resulting from the *form* as in the Latin codex. Now all Catholic marriages must take place before a Catholic priest. The Orthodox authorities are by no means pleased.

In certain districts mixed marriages are very frequent, the people making no distinction between Catholic and Orthodox rite.

The commentator says that in spite of some friction the new legislation is to the good as it will put a stop to the frequent marriages before the Orthodox priest, which were often broken by an easily granted act of divorce, since the Orthodox, nowadays grant divorce for futile reasons.

2. *St Anne's.*

The minor seminary is flourishing. At present there are 150 boys and they hope for more next year. The staff consists of nine White Fathers, four Melkite priests and five laymen.

Since the recent visit of the Superior General several White Fathers have gained permission to use the Byzantine rite:

3. *Concerning Melkite Married Clergy.*

The rule of celibacy has been the tradition of St Anne's. At the request of some of the Catholic Melkite bishops, Rome has, however, authorized a seminary to be opened at Ain Traz where young married men will receive a three year's course and then be ordained priests for the villages in the Hauran, Transjordan and Yabroud dioceses.

Archbishop Hakim of Galilee has been very keen on ordaining a married clergy, and very fine men he has too, loved by all.

The following have reached us by a third party in the letters from a Melkite Aleppin monk.

THE EDITOR.

LETTERS TO THE EDITOR

Thottakatukara,
Alwaye, S. India.

To the Editor, E.C.Q.

SIR,

In the article on the 'Rites and Ceremonies of the Coptic Church', by Dr O. H. E. H-Burmester published in Vol. VIII, No. 5, the Office recited by the monks before retiring to sleep is termed Prayer of the Veil (Salât as Sitâr). The Coptic word Sitâr means veil or covering, and the learned writer explains that the term Sitâr is applied to this office as it is recited at the time when darkness veils or covers the earth.

This explanation does not seem to be very convincing as the three offices, Vespers, Compline and Midnight Prayer are all recited when darkness covers the earth. The Syrian Church—Antiochean, Chaldean and Malabar—have the same seven canonical offices and the Syriac word for Compline is 'Sutaro'. Now the word Sutaro is identical in meaning with the Coptic word Sitâr=Prayer of the Veil. Mrs Margoliouth in her compendious Syriac Dictionary explains that the word 'Sutaro' is applied to Compline, because at that service Psalm xc. 1 [Syriac Psalm xci. 1. b'Setoreh damrimo='He that dwelleth in the secret place—covering, veil—of the Most High'] is recited.

Could this be the explanation for the Coptic word Sitâr used for the office before retiring? It would be interesting to know whether the Coptic Church recites the said Psalm.

Yours truly,

REV. FR T. V. JOHN.

DEAR DOM BEDE WINSLOW,

In a back issue of *E.C.Q.* (July—Sept. 1947, p. 151) there was a reference to Fr Stephen Hatherly, ordained priest of the Greek Orthodox Church in Constantinople in the seventies of the nineteenth century, who presided over small Orthodox congregations in Wolverhampton, Bristol and Cardiff, and died later than 1900. He celebrated the Byzantine rite in English and published various translations of liturgical texts, with an account of Byzantine Church Music.

Before his ordination as an Orthodox priest, he visited Russia, e.g. in 1869.

I am anxious to obtain more information about this priest, and about his lay collaborators, who also published translations of liturgical texts, G. N. Shann and J. N. B. Robertson.

There was also a Dr J. J. Overbeck, a German, who lived in England from c. 1857 to his death in 1905, and who published *The Orthodox Catholic Review* between 1867 and 1893, besides two English books and several German books on Eastern Orthodoxy. He is sometimes said to have been a collaborator of Fr Hatherly, but this is not true. He had a controversy with Fr Hatherly and wished to persuade the Orthodox Church to authorize the use of a form of the Latin Rite in English (without the Filioque and with an Epiklesis) in a small congregation of 'Western Orthodox'. He failed to get authority for this and he, with his friends and disciples, frequented the Russian Church in London. I have obtained access to some interesting unpublished correspondence of his.

Is it possible for anyone to tell me anything of Fr Hatherly? I appeal to anyone, whatever his or her present allegiance, who may have letters, pamphlets printed for private circulation, or other remains of Stephen Hatherly, Shann or J. N. B. Robertson, Overbeck or their collaborators to communicate with me. Everything which is lent will be returned. Personal recollections would be valued.

Yours faithfully,

(Rev.) EDWARD EVERY.

c/o Lloyd's Bank, Lincoln.

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REVIEW OF REVIEWS

CATHOLIC

Bijdragen : (1950) a Review published by the philosophic and theological faculties of the North and South Netherlands (i.e. Dutch and Flemish) Jesuits at Maastricht, Louvain and Nijmegen. There are to be three numbers this year : the present one, February, followed by two others, in June and November. The high standard of its articles makes it worth while to give a short survey of each.

In a first article (in French) on *The Genesis of Aesthetic Experience* Prof. Dr Vander Kerken, without denying the astonishing results arrived at in the field of experimental aesthetics by the way of psychological and phenomenological analysis, returns once more to a metaphysical analysis wherein he carefully distinguishes between the preparatory 'Stimmung' and the pure aesthetic moment, followed by the creative moment and the resultant aesthetic contemplation or vision. There is much food for thought in this article and aesthetes no doubt will welcome it.

The other articles are in 'Netherlandish' with here or there a French or German summary. Prof. Dr J. De Fraine gives us an interesting piece of exegesis on Eccl. 17, 1-14 in *A Cantic on Human Dignity*. As this part of Ecclesiasticus has not been preserved in the Hebrew text, the writer first examines the Greek text critically and with the help of the Peshitta and variant Greek readings tries to establish (in a way quite worthy of the *Revue Biblique*) the underlying Hebrew text, showing forth its beautiful parallelism and more satisfactory than what we find in our bibles, in fact an elegant poem describing the eminent qualities of man and his religious destiny—which is to praise God—as a dignity that makes him fit for God's friendship and offer of a covenant. It strikes, moreover, a note of universalism which the text of the Vulgate does not seem to have preserved. Perhaps ere long some new discovery will provide us with the original Hebrew text of this passage and confirm the author's sagacious exegesis.

In the next article Prof. Dr P. Henry gives us his views on *The Sacramentalism of Baptism*. According to Rom. vi, 2-11 the grace of baptism is an assimilation to Christ dead and risen, a consecration to His death and resurrection, rather than a grace of ablution from sin as the symbolism of water suggests, or a grace of rebirth as John. iii puts forth. At His baptism in the Jordan, Christ was by that solemn ritual act consecrated to His Death and Resurrection : the words

'Thou art my beloved Son in whom I am well pleased' re-echo Is. xlii, 1, and St John the Baptist understands from that moment that Christ is the 'Suffering Servant' and the 'Lamb of God'. Even when in John. iii Christ speaks of the necessity of baptism His Crucifixion and Resurrection are hinted at (cmp. John viii, 28 and xii, 32). He establishes the same connexion when he says: 'Can you drink of the chalice that I drink of or be baptized with the baptism wherewith I am baptized?' (Mc. x, 38; cmp. Luke xii, 30). By baptism He is vowed to death and resurrection (compare the words at His Transfiguration with those at His Baptism). His Baptism is as it were a Sacrament-sign that inaugurates and consecrates, of a Sacrament-reality (death and resurrection) that achieves and consummates. The baptism of the Christian is as it were an extension of Christ's Baptism . . . which conclusion brings us back to Rom. vi, 2-11. But the effect is in Christ as in the Head, in the Christians as in His members: Christ and the Christian are, the One as well as the other, ritually consecrated to death and resurrection, but it is Christ who gives, the Christian who receives, grace, forgiveness of sins and new life. The Christian sacramentalism of baptism appears therefore so absolute that, notwithstanding real similarities with some rites of the pagan mysteries, any borrowing from them is radically excluded. This explains why there is such a thing as Christian moral behaviour based on conformity with Christ, while the initiation to the pagan mysteries is magico-naturalistic and induces no moral obligations. All this is developed in twenty-five compact pages which, the author says, are but a summary of what deserves a whole treatise. Indeed his article is very condensed, yet clear and rich in thought and very sound in its development. May we look forward to such a treatise from the learned pen of Dr Henry?

In his article 'I believe in the Holy Church', G. Adriaansen seeks a solution for the problem of the co-existence of holiness and sin in the Church. After showing in what way the solutions given by Karl Adam, by Y. Congar, and by Karl Rahner are not quite satisfactory, he gives his own solution entirely based on the teaching of the Papal Encyclical *Mystici Corporis*. The sinner who cuts himself completely off from the Church by unbelief or despair is no longer a member of the Church; but the sinner who through committing grievous sin has lost the state of grace without losing faith and hope is yet a member, although a sick member, of the Church, because these two fundamental virtues keep him yet in a state of receptivity

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towards the promptings of the Holy Ghost, who is present in the Church; the Mystical Body of Christ, precisely to secure the triumph of grace over sin. Through the Sacraments and the Communion of Saints the Holiness of the Church is active not only in the just but also in the sinners. The repentant sinner still believes in the Holiness of the Church and, from the eschatological point of view, in the ultimate triumph of the Kingdom of Grace, the Kingdom of God and His Christ. Such is the gist of this article so rich in side-lights that are very much to the point.

In the next article Prof. Dr C. Stäter criticizes Père Yves de Montcheuil's opinion on 'The time-limit of Christ's presence in the H. Eucharist'. The latter follows St Bonaventure's opinion, but it is hard to see what difference there is between his interpretation of it and two propositions on the H. Eucharist condemned by Pope Gregory XI, and how it can be harmonized with the doctrine of the Council of Trent on Transubstantiation.

Finally, Prof. Dr W. Couturier in 'A New Philosophic Psychology' reviews the apparently epoch-making book of Père André Marc, S.J.: *La Psychologie Réflexive*, which, as the reviewer says, is the first serious attempt to harmonize the classical Rational Psychology with the Phenomenological Psychology of the modern thinkers; a colossal attempt indeed, sustained by a wide erudition based on extensive reading and much thinking, and in fact a praiseworthy achievement in its utilization, by reduction or co-ordination, of so many divergent views or systems of opinion, and yet it does not seem entirely successful. Too many and too long quotations from the modern thinkers happen to obscure the sequence of thought otherwise so clearly stated when Père Marc himself takes the lead and does not leave us in suspense as to his own view. Does the depth of Thomistic thinking sometimes fail him when his dialectics fall short of transcending the phenomenological point of view to reach through dialectics and from within its own sphere that phenomenological moment which experimental psychology has registered as its highest attainment and so to account for it? Yet Père Marc's bold attempt remains an up-to-date work of such thoroughness that it cannot be ignored by any of those who go by the name of psychologists or philosophers.

The reviewer of these articles is very much looking forward to the next number of *Bijdragen*.

DOM LUKE WILLEMS, Ph.D.

NON-CATHOLICS

Sobornost (1948-9).

Since space prevents a detailed comment on the whole contents it is always difficult to select what should be treated of for the benefit of our readers.

The article of A. Pallis on 'Cyril Lukaris' (Summer 1948) is interesting in so far as it shows the network of politics that confronted any true worker for Christian unity in the seventeenth century. Perhaps one is forced to the conclusion that direct proselytizing is more Christian than the intrigues of the ecclesiastical politicians. The story has lost none of its partisan spirit in the telling. Let it be noted that a member of the Society of Jesus has never been pope.

There are two articles (Winter 1948) giving an Orthodox comment on the Œcumenical Movement. One is the paper Father George Florovsky read at Amsterdam, and the other is Dr Nicolas Zernov's impressions of the first Assembly of the World Council of Churches. If we take Dr Zernov's findings first we will the better see the importance of Fr Florovsky's paper.

Dr Zernov tells us there were 1,500 people gathered together from all parts of the world. That the Americans were the largest delegation and the British, especially the Anglicans, provided the spiritual leadership of the Assembly. He tells us that the Anglicans and Calvinists were the chief antagonists. There was, however, a large body of American Protestants, supported by the Far East Christians whose position was negative. They were dissatisfied with both the 'Catholic' and the 'Protestant' definitions of the Church. The Lutherans, he says, were somewhat ambiguous. Some tended towards the Anglican, other towards the reformed standpoint.

The Orthodox were only represented by the patriarchate of Constantinople (including three Russians) and the Church of Greece, besides some Orthodox observers and youth delegates. The Greeks had five bishops and eight professors.

Dr Zernov thinks that the absence of the full number of Orthodox delegates which should have been 200, due to the Moscow resolution, was providential. He says this does not mean that the Orthodox Church can never have any part in the work of the Council: it only means that neither the Council as composed to-day, nor the Orthodox Churches as they stand at present, are ready for full co-operation. Both need a great deal of further theological thought and wiser

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acquaintance with each other before they can begin to act together.

One last comment from Dr Zernov, his insistence that only in the Eucharist can Christians find the healing power adequate to their need. Though there were celebrated Orthodox, Anglican, Lutheran and Reformed Eucharists, the small attendance at these, except on Sundays, was a clear indication that the majority of the Protestants are still unable to recognize the place which the Eucharist has in the life of a Christian community; and until they can, they are not ready to meet the main body of Catholics Christians. It was in this setting that Fr Florovsky read his paper. The principal points he made were these. He entitled his thesis 'Œcumenical Aims and Doubts'. The œcumenical problem is the problem of schism and its healing, he says. We must re-discover one another as fellows and brethren in Christ. But at every step of œcumenical advance we discover new and deeper difficulties. The problem of Christian reconciliation is forced upon our generation by our disillusionment and despair, by practical considerations. This, however, is not good enough. We must seek unity not because it might make us more efficient, but because unity is the Divine imperative.

Again, a true œcumenical fellowship can only be universal and all-inclusive.

The basis for conference and co-operation has been accepted as belief in Christ as God and Saviour. But this practical co-operation should by no means be identified with the ultimate œcumenical aim and goal. The ultimate goal—the true restoration of Christian unity in faith and charity—is beyond human planning and human reach, it can only come from above as a free gift of God.

Our immediate objective is much more limited: to do away with our prejudices and our short sight, to come closer together in understanding of the true meaning of the existing dissensions and of their real roots and causes. He held that the World Council of Churches by its constitution was formed 'to promote the growth of the œcumenical consciousness in the members of all churches'. And the only guarantee of a sound awakening of the œcumenical consciousness is to seek for a deep theological *consensus*. We have cherished too much our local traditions. Let us restore our Catholic sense. Doctrinal precision will help and not hinder the true unity.

There are two articles of importance by the Rev. Edward Every:—'Khomiakoff and the Encyclical of the Eastern

Patriarchs in 1848' (Summer 1948). He gives the text of the encyclical and shows that Khomiakoff's version is a paraphrase deeply coloured by his own thought.

The other (Winter 1948) is on the Moscow Conference July 1948. Most of this is concerned with Anglican ordinations and formed an article in the *E.C.Q.* (October-December 1948).

In the Winter issue for 1949 there is an account of the dedication of St Basil's Chapel and the address of the Metropolitan Germanos. Also Père Louis Bouyer's paper on 'Christ in His Mysteries and Maria-Laach Theology'. This will give some indication of the value of this periodical

DOM BEDE WINSLOW.

The Christian East, Vol. I, New Series No. 2, 1950. We will review this together with its forthcoming issues later.

Scottish Journal of Theology, Vol. II, 1949, Quarterly. 3s. 6d.

The *Scottish Journal of Theology* has lived up in its second year to the promising beginning in 1948.

The names of the contributors will mean little to most non-Protestants though there are some familiar ones among the book reviewers—such as Professors MacKinnon, Baillie, Ritchie and Manson. We would suggest the inclusion on the page 'In this Issue' of some short notes (two or three lines) on the leading contributors as a guide to the reader.

Some indication of the interests of the second volume may be gathered from the fact that it includes five articles on Amsterdam, three on Calvin, three on Barth, and three on Universalism. Among other articles we may note as of interest 'The Parable and the Preacher' by Rev. R. S. Wallace who, starting from the principle that 'an attempt should be made as consistently as possible to interpret the parables Christologically', holds that 'The outline of the Church and the form and nature of its ministry were contemplated by Jesus and deliberately foreshadowed in His parabolic teaching. The Rev. R. Stuart Londen in 'The Ministry of the Word' sets out the Reformed view of Apostolic succession.

Of the book reviews, that by Rev. T. F. Torrance (one of the editors of the *S.J.T.*) of 'Catholicity'—the report made to the Archbishop of Canterbury by a group of Anglo-Catholics—must be specially noted. The basic idea, he holds, to which all must return and which will provide a point of meeting

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between Protestants and Anglicans is that of 'wholeness'—Gospel and Creation, Church and Nature are *one*.

He finds the group lacking in understanding of the 'basic eschatological tension in which the New Testament doctrines of the Church, the new creation, election, justification, sanctification etc. are cast'. The introduction of other sacraments than Baptism and Eucharist 'shows a radical misunderstanding of the New Testament teaching about eschatological once-for-allness and eschatological continuity which come together in realized wholeness only when the teleological end (telos) and the eschatological end (eschaton) are fulfilled in one another at the Second Advent of Christ'.

A Catholic will find it difficult to accept Mr Torrance's assertion that the early Catholic Church '... decided to subordinate, tradition to Scripture in the formation of the Canon about the year 150 A.D.' Here indeed the Catholic conception of the relation between *paradosis* and *kerygma* appears much richer and much more 'whole'.

Mr Torrance putting forward the Reformed view of the Fall as one from nature to de-nature is in line with Greek tradition but he presents as Roman doctrine (a fall from something superadded to nature to pure nature) an opinion which has been connected as much with heresy as with orthodox thought. When he formulates the question 'What could be more pessimistic than to view sin as that which can be naturally propagated by sexual concupiscence?' we are already far from Catholic dogma.

The article is significant indeed of the way we must go. 'It is not therefore the wholeness of tradition but the wholeness of Christ which we seek', writes Mr Torrance. We believe that the realization of that wholeness will show that to view the problem as a distinction between two rival wholenesses is false.

The articles on Amsterdam include one by Bishop Warner of Edinburgh (Scottish Episcopal Church). Mr Torrance's discussion of Volumes I and II of the preparatory studies for Amsterdam, 'The Nature and Mission of the Church', is important but shows well the gap at present dividing such thought from the Catholic outlook.

A further article on Amsterdam by G. F. Cunningham closes with the following words: '... it seems evident that the first priority (to use the jargon of the day) is the proclamation of the Churches' central message in such a way as to confront all their members with the nature of the choice

which every man who desires to become a Christian must make. It is to the credit of the *Scottish Journal of Theology* that it has made this its primary purpose, and its steadfastness in this resolution will undoubtedly revive and enrich the religious life of Scotland, and exercise a beneficial influence throughout all the Christian Churches.'

E.M.J.

RECENT PUBLICATIONS

Introduction to St Augustine—The City of God, being selections from the *De Civitate Dei*, including most of the Nineteenth Book, with text, translation and running commentary by R. H. Barrow. Pp. 288 in octavo (Faber and Faber, Limited, 24, Russell Square, London). 30s.

When one studies or even thinks of modern philosophy one cannot but shudder with fright at the realization of its godless, materialistic trend. So-called scholars of all nations, including the large group of English-speaking countries, seem to delight in expounding and defending the principles of atheistic philosophy. The results are obvious to all those who wish to think: materialistic communism and moral chaos. And yet there is still room for much hope. In most countries, especially again in English-speaking countries both in Europe and in America, there are a good number of scholars who work to defend the postulates of our eternal Christian Ethics. Several university professors, mostly from the United States, are actually engaged in re-editing in an English version the works of the Fathers. They have already produced some twenty volumes, including four or five translations of St Augustine.

The book we are now reviewing is another splendid proof of what we are saying. It is concerned with the most important work of the greatest of all the Fathers, St Augustine of Hippo. Its author, R. H. Barrow, gives us here a very comprehensive study of St Augustine's work *De Civitate Dei*. After reading it with growing delight the present writer's first reaction was one of disappointment. Not in any way because he has anything to say against the book itself, but because he would have much preferred to find St Augustine's book complete as the Saint wrote it, with just a series of notes to explain what otherwise would prove rather difficult for the understanding

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of present-day readers. This is of course a personal reaction which in no way detracts from the interest of the book and from the perfect way in which the *De Civitate Dei* has been given us by the author. His selections are certainly well chosen in order that, as St Augustine puts it in the preface to his First Book, '*persuadeatur superbis quanta sit virtus humilitatis*'. It was, we think, an excellent idea of the author's to give us Book Nineteen of the *De Civitate Dei* in full, preceded by a summary of chapters i, ii and iii, which are concerned with Varro's views on philosophy. The rest of the Book, Chapters iv to xxviii, deals with St Augustine's main theme and is given complete as the Saint wrote it. Here, we think, the reader will feel very grateful to the author, as this part is the most important and enlightening of the great Doctor's book.

The last part of the Volume, pages 135 to 288, is a full-length commentary of St Augustine's text, particularly—pages 175 to the end—of the Nineteenth Book, on the proper ends of the two cities. In the first part of the commentary the reader will find very interesting studies on (i) the origin of the two cities (ii) their growth and (iii) the Providence of God and the Roman Empire. All these questions are treated with great knowledge and sympathy, always of course relying on St Augustine's text.

Before putting an end to these lines, the present reviewer feels it his duty to congratulate the author on his excellent work. Now more than perhaps at any other time in Church History, we are in need of this sort of literature. We are in an age, thank God, of eirenic endeavour. Readers who peruse this kind of book cannot but ask themselves pertinent questions about its original writer, who he was, to what Church he belonged, under which Church he lived and died. Thus the end of the *E.C.Q.* is attained: *Rogate quae ad pacem sunt!*

DOM ROMANUS RIOS.

St Augustine: The Greatness of the Soul; The Teacher. Ancient Christian Writings, 1950. Translated and annotated by J. M. Colleran, C.S.S.R., Ph.D.

Although this volume has already been reviewed in a great many English periodicals, there are still a few remarks to be made, both about the Series and about this particular volume. More than one reviewer has drawn an unfavourable comparison between the *Ancient Christian Writings* and the *Sources Chrétiennes*. The former, they say, errs by being too

popular (not giving the original text on the opposite page) and by not being popular enough (giving annotations that are too scholarly and beyond the reach and interest of the ordinary man); while the latter in many cases does print the original text, and does give notes at the same time accurate and not too scientific. Up to a point these reviewers may be right. But they ignore at least two important considerations, namely, that the double-text project costs very much more to carry out, and is therefore slower, and one may reasonably doubt if the ordinary man is interested in original texts—the student will in any case know where to find his *fontes*; and secondly, American Theology usually has the thorough-going German mind, behind it, and thoroughness, even at the expense of popularity, is not a thing to be despised. The annotations which we are apt to condemn as over-heavy do certainly possess the quality of solidity and depth which the sometimes superficial French annotations lack.

St Augustine is in some ways a most exasperating study, and in other ways a most attractive one. His style is tantalizing: the old classical division into rhetorical and homiletic is far from adequate, and may have to be abandoned. Now he is introspective, now at pains to be objective. Passages in the *Confessions* cloy very easily at second reading, while others continue to charm; passages in the *Commentaries* and *Homilies* will provoke a smile in the monastic choir year after year, while others stand as the perfect embodiment of Christian poetry and Christian theology. Our brethren in the East frown on the Augustinian doctrine of Grace, and with perhaps greater reason, on the Augustinian concept of the Godhead—an introspective, psychological concept, which, without being erroneous, is difficult to square with Biblical thought. And in the West there have been so many schools of doctrine all claiming St Augustine as their Father, that one wonders how they can disagree so radically among themselves. Not long ago someone said that it was impossible to understand St Augustine properly unless one was a Calvinist. The statement is provocative, but it contains this measure of truth, that Calvinism was a sincere attempt to develop one side of the Augustinian theology. It was only one side, because, as we have seen, the *complete* character, mind and teaching of St Augustine is almost baffling.

In these dialogues we encounter a less familiar style. It is didactic in the strict Platonic sense, and reminiscent of Plato to such an extent that we can safely conclude it to be a conscious

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imitation. Those who dislike mathematics should avoid the *De Quantitate*: it will make them squirm. We may lawfully question the accuracy of translating by 'The Greatness of the Soul', even if we cannot suggest a better word at the moment. Cardinal de Bérulle would have undoubtedly said *Grandeur*, but that is not quite the same as 'Greatness'. Again, introducing the *De Magistro*, on page 119 Fr Colleran says that 'Objectionable some features of this doctrine (sc. that of Plotinus) must be to a Christian—notably, emanation rather than creation as an explanation of the origin of contingent being . . .'; yet St Thomas in ST, Ia, Q.45 chooses to speak *De modo emanationis rerum a primo principio*. The *De Magistro* is less formidable reading, and, especially in what it says concerning the 'internal light', it holds great interest for the ecumenically-minded. It was Christopher Dawson in *The Making of Europe* who first, I think, and unconsciously, indicated that the doctrine of 'Uncreated Light' was to be found in St Augustine. Here is the link with the Palamites!

DOM GREGORY REES.

The Rites of Eastern Christendom by Archdale A. King. Two Vols. Pp. 1304 all told (Burns Oates) 25s. each volume.

We welcome these two volumes of Mr Archdale King, first because they indicate an increased interest in the Eastern Churches, and then the books themselves are a mine of information and very well illustrated. The documentation throughout concerning Roman decrees and papal bulls is most valuable. They are indeed books of reference. Both the author and publisher are to be sincerely congratulated.

It is because we place them on this high level that we venture on some criticism. And here we think we cannot do better than comment on two reviews we have seen, one from an Orthodox priest and the other from an Anglican religious well versed in Byzantine history, as they will bring to light some of the weak spots.

First on a slight matter of arrangement. Mr King says the order of the chapters follow that found in the *Annuario Pontificio*, maybe, but it is certainly not the clearest. That of grouping the Churches historically according to their liturgical rite (as Mr King himself does speak of them in his introduction) seems much more straightforward, and if one had an eye to

disentangling the complicated story of the Malabarese, both groups of Indo-Syrian Catholics might have been placed after the chapter on the Chaldean rite.

But the more serious criticism, we think, is whether one should in view of the present need of really preparing Catholics for a possible *rapprochement* with the separated Eastern Churches, produce a book of two volumes in which the rites, liturgies are considered as it were separately from their theological background and implications, and this specially when the author says his book is not meant for the expert liturgical scholar.

Here there is a certain amount of truth in the criticism of the Orthodox priest we referred to above:—he says: 'Therefore the slightest nuance in the life of worship may disclose a new or a different doctrinal outlook'. He instances from Mr King's book quoting him to the effect that Catholics of the Byzantine rite 'without altering the form of the Eastern worship have introduced private Masses and Benediction of the Blessed Sacrament'. Here without going further, we are up against a problem and Mr King does not help matters by stating in his introduction (Vol. I, p. 20) that all Eastern Catholic groups except the Russians have some form or other of Benediction service and then quoting from Dom Benedict Morrison to the effect that all this cult of the Blessed Sacrament is contrary to their tradition and foreign to oriental mentality.

It is no answer if one says we should move with the times. The present-day Orthodox are by no means mere traditionalists, ignoring the real needs of their people as the extraordinary movement for frequent Communion in Greece, among the Russians, and as practiced among the various Orthodox youth movements show.

We do not admit indeed that the Orthodox priest, Father Bloom, is right when he infers from this introduction of Benediction that there is any real fundamental difference between our *faith concerning* the Blessed Sacrament and that of the Orthodox, but there is a very definite difference of approach and the onus is on us—in this case on Mr King—to explain why the Eastern rite Catholics do not share this with the Orthodox. Many other examples might have been given.

Mr King has given in every case a brief historical setting to the Oriental rites that he studies and most of this work is excellent, yet one is conscious of a certain incompleteness. There is, in spite of a very definite consideration being shown to our separated brethren, no real attempt to meet the problem

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of reunion, no effort to understand the theological and historical tradition of the Orthodox.

We would suggest that in a future edition, some one or two chapters be added. That as he has treated, in his introduction, of the gradual development of the papal policy to the Eastern rites, so he should deal historically with all that is implied in the encyclical *Orientalis Ecclesiae* of Pius XII where the pope stresses that an Oriental rite stands not merely for ritual, but for a whole cultural tradition. We in the West are now, thanks to the liturgical movement and recent biblical and patristic studies, in a far better position to understand the Christian East than we were when most of the groups of Eastern Catholics were first reconciled with Rome, during the sixteenth to eighteenth centuries.

A chapter might be devoted to the spirituality of the Eastern Churches and another to the problem of reunion as a present issue. Having made our criticism we do warmly recommend this book to all interested in these things. Every reference library should possess a copy.

DOM BEDE WINSLOW.

Introduction to Berdyaev by Oliver Fielding Clarke. Pp. 192 (Bles) 15s.

If only by reason of its volume, and of the depth of its import for Western Europe in these present times, but by reason also of the interest—attested by the now numerous translations—which his work has awakened in Britain, some kind of general introduction to the thought of Nicolas Berdyaev has seemed, for a long time, desirable. The present book, therefore, the work of a writer possessing certain special qualifications, may be welcomed as a highly sympathetic presentation of the main heads—ethical, sociological, philosophical, religious—of Berdyaev's contribution to what he himself has termed 'Christian problematics'.

Though there may be few, claiming to be classed among thinking people, who would wish to deny the existence of such problems, there has been nevertheless a noticeable tendency, more particularly with certain Catholics, at least to minimize the depth and urgency of some of these: and so, by inference, the validity of a thought devoted to them. It is not unlikely, however, that such a tendency may be found attributable at bottom to a feeling of irritation, induced in large part by Berdyaev's openly critical attitude towards the whole of that 'scholastic' outlook, rightly or wrongly deemed

by such critics to be the sole distinctive mark of a 'sound' Catholicity; but in part also (though perhaps less openly acknowledged), by a well-defined strain of 'moral earnestness': of ethical maximalism, as it may be termed, always in evidence throughout his writings. This latter, while it may probably have helped, in certain cases, to earn for him the charge of 'gnosticism', has come to stand, in certain others, as a valued characteristic of his expression, bringing out that fearless and completely Christian quality of his thought, which constitutes the chief of all its titles to respect. It may be perhaps with the readers of the *Eastern Churches Quarterly* that the works of a Berdyaev, and hence this 'Introduction' to them, are likely to find the more appreciative of their Catholic public; for it may well seem that it is precisely upon the conviction that a truly sound Catholicity is impossible upon the philosophic basis of pre-suppositions identifiable with any single or particular humanly originated system, that the policy of this review may be said to have been founded; that in fact it is precisely to bring to assumptions and prejudices already too deeply and too long entrenched among Western Catholics—and now seen to be dangerously unbalanced—the necessary corrective of a more integral (and therefore more truly Catholic) view, that it exists. To the readers, then, of the *E.C.Q.*, Mr Fielding Clarke's book may be warmly recommended as a valuable aid towards the study of a most impressive body of deeply Christian thought. Even though it may be objected (as indeed it has been, by some members of his own communion) that Berdyaev is not representative of a genuinely Orthodox outlook, it cannot be denied that the entire cast of his mind—the whole vital and spiritual process out of which his thought arises—is 'East-Christian' in the truest and profoundest sense. It is in fact precisely in the difference of his approach to 'Christian problematics', strongly contrasted with that more usually associated with the West—above all, in so far as this approach is seen everywhere throughout his writings to be by the way of *apophasis* (that of a 'negative', as distinct from an 'affirmative' or 'cataphatic' process)—that Berdyaev's contribution towards a real, because *integral*, Catholicism will be found to lie. As that of a true 'Eastern' Christian mind, dyed through in all its fibres with a spirituality which, nine hundred years before 'scholasticism', was that of the one and undivided Church, his thought—notwithstanding some idiosyncrasies and apparent 'deviations'—most of all perhaps as being grounded in that 'apophatic' method, too much and

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too long disregarded and now all but forgotten in the West, has much indeed to bring towards the re-assessment, even the recovery, of certain of the more deep-lying tracts of the common Christian heritage. It is not too much to say that Berdyaev's work will be found to have played a major part—even if only as an irritant!—in preparing the general Christian consciousness of the West for that strong revival of interest in the thought and spirituality of the early Patristic period, now seen to be gathering such remarkable momentum in France.

Part I of this *Introduction*, entitled 'The Background', contains chapters on the history, religion and literature of Russia: with a fourth on 'Berdyaev's life and times'. This latter, a very interesting summary, when taken together with such a work as *The Russian Idea*, and with the introductory chapter to *Slavery and Freedom*, stimulates a further and considerable interest in the *Autobiography*, promised by the publishers for early appearance.

Part II, 'The Writings', consists, in Chapters v to xi, of summaries of Berdyaev's thought, buttressed by liberal quotations, under the following main headings: 'Man, Freedom and Knowledge': 'God, Man and God-humanity': 'The Christian Philosophy of History': 'What is the "Good Life"?' : 'Problems of the Times': 'On Political Theories and Forms'; and finally a short 'Venture in Assessment'. There is a useful chronological list of Berdyaev's principal works, and a good index.

The author's standpoint is everywhere (as best befits an 'Introduction') appreciative rather than critical: that of an admirer and disciple rather than of an assessor (this comes out clearly in his modestly-entitled final chapter). There is a certain warmth in the writing (perhaps a little colloquial, here and there) which communicates to the reader a lively sense of convictions fully assimilated from the master, and deeply shared with him. It is, too, not the least of this book's virtues that some 'asperities' of Berdyaev's thought—certain phases of his exigent and maximalist ethics, for instance—are in no way played down or softened. Is it even perhaps with a note almost of defiance that the author has singled out for quotation (at pp. 150-4) some of the most challenging and profound passages in *The Destiny of Man*? The questions here propounded are such as each man must ask for himself, and are not to be lightly answered. Such frankness is most desirable, at all events, in an 'Introduction' to a mind so

completely Christian, and so ruthlessly integral, as that of Berdyaev; for we are dealing here, notwithstanding their far-reaching differences, with a 'Christian Philosophy' in as full a sense as with Malebranche.

Chapter v is a gallant grappling with the formidable difficulties of that central doctrine of 'freedom' (as a prerogative of the Creator, dowered by Him upon His creature), which Berdyaev took over and developed from the intuition of the *Ungrund* of the great German theosopher, Jacob Boehme. It is this fundamental intuition which forms the basis of that 'personalism' which has come, perhaps chiefly, to be associated with the Russian thinker's name. It may be doubted, however, whether this 'taking over' and development' has resulted in a difference so great, as the author seems to think. It is scarcely accurate, for instance, to say (as on p. 88, in the footnote) that 'Boehme's *Ungrund* is "in God"; Berdyaev's is not': even if the words 'in God' be 'quoted'. It would be more in keeping with Boehme's own thought, to say rather that God is 'in' the *Ungrund*; since, as he is everywhere at pains to show, God (understood as potential Creator in relation to a possible Creation) 'arises' or 'takes His origin', *after an eternal manner*, therein. The intuition which goes by the name of *Ungrund* is of a 'state' or 'condition' antecedent to that act of self-differentiation within the Godhead which is, in a certain sense, the prelude to the further act by which, as Creator, *God is*: in relation to (in the eyes of) the creatures of His own fashioning. The *Ungrund* may be said to be 'in God' only in Koyré's sense: 'The *Ungrund* is that within (i.e. *that aspect of*) the Absolute which is eternally "mystery"—the unrevealed—the unexpressed therein': (cf. *La Philosophie de J.-B.*: Paris, 1929: p. 323). (Be it noted, however: even this Absolute—for Boehme as for Koyré—is 'absolutely indeterminate and purely negative': (op. cit. p. 326): is '*not yet God*'). While of 'freedom', as he prefers to call it, Berdyaev himself says: 'Jacob Boehme's *Ungrund* is that very freedom': (cf. *Spirit and Reality*, p. 115); and again: 'Boehme's *Ungrund* goes deeper than God. We should probably be right in thinking of (it) as the primal pre-existential freedom': (op. cit., p. 145). This is well borne out by Boehme himself; (to take but one of the very numerous examples: cf. *The Incarnation of Jesus Christ*, Pt II, ch. ii) 1: '... the eternal beginning in the Ungrund is in itself an eternal will . . .'; 2: '... the will is the Father'; 4: 'The first person is the eternal Will which is a cause of all being. This will is not being itself, but the

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cause of all being, and is free from being, for it is the Ungrund.' As Koyré summarizes it: 'Boehme starts from the *Ungrund* and ends in God' : (op. cit., p. 318). The whole of this aspect of Boehme seems indeed a permanent stumbling-block for the mind nurtured in the Western scholastic tradition; even the Lutheran Bishop Martensen, in his *Studies on Boehme* (written in 1882, and lately re-issued by Mr Stephen Hobhouse : Rockliff, 1949), shows himself as uncomprehending as the average Catholic critic of to-day appears to be ; yet a willingness at least to comprehend it is essential to any real grasp of Berdyaev. The fact is that the intuition here in question is by its very nature realizable only in terms of that 'apophatic process', 'method' or 'approach', to which the almost wholly 'cataphatic' method of the West is diametrically opposed or inimical. But the solution might very well be found to lie in a recognition, by the latter, of its own limitations !

And this brings us back to two pertinent observations of Mr Fielding Clarke, which might profitably be pondered by some of the more 'constitutionally' cataphatic among Berdyaev's recent critics : 'Any first year student of theology can find apparently heretical sentences in (his) writings . . . by isolating them from their general context or by ignoring his method of approach' (op. cit., p. 29 : our italics) ; and, to conclude : ' . . . his confessed habit of putting the questions that tormented him in the form of provocative affirmations . . . ' : (p. 71 : our italics). Warnings which, borne well in mind, might lead to a more accurate, because profounder, understanding : a desideratum towards which this excellent *Introduction to Berdyaev* is in itself no minor contribution.

J.T.

The Greek Doctors by J. W. C. Wand. Pp. 87 (The Faith Press) 3s. 6d.

This little book is a collection of four lectures given by the Bishop of London on four of the Greek Doctors of the Church. They were given, Dr Wand says, as a preparation for the evangelistic effort of the Mission to London. This, however, by no means takes away from their value as very excellent and scholarly historical and theological studies of these saints, written for the ordinary Christian.

The bishop takes for granted throughout the Catholic position in dealing with the controversies of the fourth

century. The saints that he has chosen are : St Athanasius, St Basil, St Gregory Nazianzen, and St John Chrysostom. One could wish he had written on all the Greek Fathers.

A few points may call for comment :—

Dr Wand quite rightly emphasizes the great importance of St Basil for all subsequent monastic life but he ignores St Benedict who himself indeed calls the Greek doctor his Father, but whose rule is the real channel through which the Eastern monastic tradition is adapted to the West.

What the author says about the association of St Gregory Nazianzen with culture and his deliberate effort to build up a Christian literature to vie with the pagan is very important. But we think his discussion concerning the problem of Church and State in East and West were better left out, it is impossible to give an adequate summary in such confined space without a harmful over simplification of the Christian position.

One of the most pleasing and useful things in the book is the summary of the theological works of these doctors.

DOM BEDE WINSLOW.

The Mother of God. A symposium by members of the Fellowship of St Alban and St Sergius. Pp. 80 (Dacre Press) 6s.

The book contains three papers by Orthodox and three by Anglicans read at the Fellowship's Summer School in 1948. It is made quite clear by the editor that the Anglican speakers made no attempt to pretend that their attitude was universally characteristic of the Anglican Church as it is. Even so we think the Fellowship has produced a very valuable piece of reunion work, for it shows how essential a right theological understanding of our Lady's position is, and also having once got that, how much our Lady is and will ever increasingly be a real bond of unity among all those who are labouring for the reunion of Christendom.

On the Anglican side, Father Thornton dealt with Scripture, Dr Mascall with dogmatic theology and the Rev. T. M. Parker with devotion to the Mother of God. And on that of the Orthodox, Professor Lossky read a paper entitled 'Panagia', Fr George Florovsky considered Mary ever a Virgin and at the end a devotional address of Fr Lev. Gillet is added.

In a review of this book in the *American Theological Studies* it is said, that the main point of disagreement between the Anglican and Orthodox theologians in Mariology is that the former admit the Immaculate Conception, the latter do not.

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Explicitly this is so, though Fr Florovsky stated in one of the discussions that before 1854 two prominent Russian theologians defended the Immaculate Conception and they have never been condemned by the Russian Church. But as a matter of fact in reading the papers both of Professor Lossky and Fr Florovsky one is left with the impression that it is mainly a want of a full understanding of our teaching that keeps them from accepting it.

We find the statement of the Rev. T. M. Parker in his paper that the West so often has so little to say to our Lady beyond 'Pray for us', somewhat strange. At any rate the West in communion with the Holy See is, if we only take the *Little Office* (used by the majority of Sisters and very many of the laity as a regular form of prayer) constantly proclaiming the praise of Mary.

We will, however, end these remarks by a quotation from Professor Lossky's paper:—"To have by grace what God has by nature"; that is the supreme vocation of created beings and the final destiny to which the sons of the Church aspire here below, the destiny of the Church in history. This destiny is already reached in the divine person of Christ, the Head of the Church, risen and ascended. If the Mother of God could truly realize, in her human and created person, the sanctity which corresponds to her unique role, then she cannot have failed to attain here below by grace all that her Son had by his divine nature. But, if it be so, then the destiny of the Church and the world has already been reached, not only in the uncreated person of the Son of God but also in the created person of his Mother. That is why St Gregory Palamas calls the Mother of God "the boundary between the created and the uncreated".

It is hard to think that the Orthodox will find the teaching of the Immaculate Conception, properly understood, an obstacle to Unity.

DOM BEDE WINSLOW.

St Athanasius on the Psalms rendered for the first time into English by a religious of C.S.M.V. Pp. 43 (A. R. Mowbray and Co.) 1s. 6d.

This is the second time a Wantage sister has placed us in debt to that Community by giving an excellent rendering of St Athanasius to the public. We need more such translations.

K.F.E.W.

St Ambrose on the Sacraments and on the Mysteries trans. by T. Thompson, ed. J. H. Srawley. Pp. 149 (S.P.C.K.) 10s. 6d.

The authorship of the two works translated here has been long debated. The introduction shows the grounds for attributing them to St Ambrose, besides commenting on their contents. The attribution to St Ambrose seems to be justified. The notes are copious and scholarly, but sometimes obscure unless reference is made to the latin text. The edition would have gained much had it included both Latin and English texts.

There are some remarks in the section on Eucharistic doctrine, which are at variance with the text, others are historically unsound, e.g. p. 42, 'The sacrifice, in fact, is conceived of as commemorative and eucharistic, rather than propitiatory'. See p. 93, no. 28.

P. 40, 'The teaching of Ambrose was the *starting point* of those who maintained the identity of the elements with the body and blood of Christ in virtue of the conversion miraculously affected by consecration'.

E.P.W.

BOOKS RECEIVED

Lutterworth Press : *The Catholicity of Protestantism* edited by R. Newton Flew and Rupert E. Davies.

Hutchinson's University Library : *Roman Catholicism* by Rev. T. Corbishley, s.j.

A. and C. Black (Dacre Press) : *Existentialism and Christian Thought* by R. Troisfontaines, s.j.

S.P.C.K. : *The Assumption of Our Lady and Catholic Theology* by V. Bennett and R. Winch.

Hodder and Stoughton : *Law, Liberty and Love*, by Dom Columba Cary-Elwes.

trans. by T.
(C.K.) 10s. 6d.

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